THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Censure and criticism never hurt anybody. If false, they cannot harm you, unless you are wanting in character; and if true, they show a man his weak points, and forewarn him against failure and trouble."—GLADSTONE.

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PERSONALITY OF GOD.

SIR OLIVER LODGE is quoted as having expressed himself to the effect that God is a loving friend, "with whom spirits can commune every hour in the day; one whose patience, wisdom, long suffering and beneficence are never exhausted." He spoke thus, addressing a religious conference in England, and added that this is the genuine Christian view of the personality of God and one which is, as Sir Oliver expressed it, "humanly simple."

The speaker has been criticized for this expression of belief in the personality of God. The *Portland Oregonian* says:

"The notion that God is a person, a superman, as it were, involves us in all sorts of needless difficulties. Personality is a concept inextricably interwoven with time and space. It implies memory, for one thing and memory is meaningless without time past. It involves separateness from other persons, and that requires space. But the deity must be independent of time and space, which are purely human limitations, and therefore it seems impossible for him to be a person. At least, his personality must be something so different from ours that it means nothing to us. The great Christian thinkers of our day are substantially in unison upon the point that God must be something far more nearly universal than personality could admit of."

It may seem impossible to some to think of our Eternal Father as a person, but that is no argument on either side. The only question to consider is, What has God revealed about Himself to us? If He has spoken, that ends controversy whether human intellect can fully grasp it, or not. To an African native who has never been outside his country, it may seem impossible to believe that water

can become solid, but that does not affect the truth of what an American may reveal to him on this subject. It is just as true whether he regards it as possible or not. In the same way, the possibility of human understanding to grasp a theological truth is of no consequence.

But is it impossible to think of God as a person? We think of Jesus as a person, and as God. If this is so, is it impossible to believe that "as we are, God has been," and that "as God is we may become"? If reason by analogy has any force at all, it would seem that is the only logical conception of the Deity. But, as already said, the possibility or impossibility of belief has no bearing on the subject. The only question is, what has been revealed?

The scriptures certainly represent God as a person. In the scriptures we are told that man was formed in the "image" and "likeness" of God. There should be no difficulty in comprehending what is meant by this twofold expression, for in the same sacred record (Gen. 5:3) we read that Adam became the father of a son born "in his own likeness, after his image." That man was formed in the image and likeness of God is, therefore, a statement that means no more and no less than the similar statement that the son of Adam was born in his likeness and image.

Justin Martyr and Irenæus, two of the earliest Christian authors after the Apostolic time, referred the image to the bodily form and the likeness to the spirit. We may not agree with them in this distinction, but it is absolutely certain that the scriptures represent man as formed according to the Divine pattern which certainly presupposes a Divine form. Modern scholars have expressed the view that the human figure, according to Genesis, was "so formed that it might serve to represent God Himself when He revealed Himself." This again points to the existence of a Divine form. The nobility which appears in the bodily figure of man is, says Dr. Oehler, "certainly not to be excluded from the idea of the Divine image." (Theology of the Old Testament, p. 146.) Dr. Oehler also gives the following translation of Numbers 13:6-8: "Hear ye my words: If there be among you a prophet of Jehovah, I will manifest myself to him in vision, and I will speak with him in dreams. Not so my servant Moses. He is faithful in my whole house. I speak with him mouth to mouth and through the medium of vision, and not in riddles, and he sees the form of Jehovah." The "form of Jehovah" is, then, a scriptural expression, which must be accepted as representing some great truth.

We could multiply references to the Scriptures on this subject, but our readers are familiar with these passages. We merely remark that according to the revealed word, God is one as man is one, and as such He is always and everywhere present and manifesting Himself in His wondrous works. He is "infinite and eternal, from everlasting to everlasting the same, unchangeable God." (Doc. and Cov. 20: 17.)

His living, willing, and holy presence is the sustaining cause of all things moment by moment. But this is only one truth revealed about the Godhead. Another equally important truth is this, that this Godhead is manifested in Personal existences. And there is more than one, just as man consists of several personal existences. And not only do the Scriptures reveal to us the Father, the Son, and the Holy Ghost, as distinct persons, but they tell of innumerable personal existences surrounding the Throne and executing the Divine decrees.

Both these truths must be given due weight. Both are necessary to a knowledge of God. Formerly there was a tendency to forget the universal presence of God and the result was crass polytheism. The tendency now is to ignore the truth regarding the manifestations of the Godhead and the government of God, and the result is pantheism of one brand or another; or the belief in a God "without body, parts or passions"—a something entirely incomprehensible.

We are pleased that Sir Oliver Lodge has risen to a more lofty idea of God; that he conceives of Him as a friend with whom spirits can commune. That is the picture of God given by ancient and modern revelations. Milton, too, who represented God as a Being with parts and passions, came much nearer the truth than the modern thinkers who have landed in pantheism.—*Deseret News.*

TRUE WORSHIP.

THE many churches by which we are surrounded on every side attest the fact that many of the people who dwell in our crowded cities have not given up the search for truth. The man who sallies forth from his home on the Sabbath on worship bent, finds himself—if he be non-sectarian—confronted with the question, "Which church shall I attend?" Many of his fellow-worshippers would answer his quest, as follows: "It matters not which one you attend if only you go intent upon worshipping God." But, let us see if this answer is in accordance with Holy Writ.

It is written: "God is a Spirit: and they that worship him must worship *him* in spirit and in truth." (John 4: 24.) We learn then from this quotation, which, I think all will agree is culled from the correct source, that it is not enough to worship God "in spirit" only, but we must worship Him in "Truth." Now in order to worship God in truth we must know the truth. Hence we find ourselves asking the question which our grandsires have asked before us: i.e., "*What is Truth?*"

You say, "Well, I can't exactly say what truth is, but I know it is of God." Very well then, to know that "truth is of God" is well on the way to a knowledge of truth itself.

In the search for truth I would enforce this rule or test: viz.,

There is an eternal sameness about truth—truth is always truth. Now, let us again ask the question: "To which church shall the worshipper trace his steps who wishes to worship God in 'truth,' as well as in 'spirit?' All of the varying sects proclaim that they have "the truth," yet they teach doctrines diametrically opposed to each other. Let us, in this brochure, consider some of their teachings and compare them with the plain and undiluted doctrines taught by Him who declared Himself to be, "The way, the truth and the life." "To the law and to the testimony," if we speak not according to it, "it is because there is no light in us." Nothing less than the pure unvarnished truth will satisfy us. We want nothing but the plain and bald truth as it was taught by Christ and His apostles—that is the "spirit-level" wherewith we can judge the teachings of men: and by judging "hold fast to that which is good."

We are not able to "prove" anything unless we use the reason with which God has endowed each and every one of us; and if any man says that you cannot reason in religion, that man perverts the truth, for God Himself has said, "Come let us reason together, though your sins be as scarlet, they shall be as wool, though they be red like crimson, they shall be whiter than snow." (Isaiah 1: 18.) Before a man can worship God aright, he must needs know somewhat of Him whom he seeks to worship.

The basic principle of true religion is a sure and certain knowledge of the true God. The first "Article of Religion" published to the world by the "Church of England as by Parliament Established," reads as follows:—"There is but one living and true God, everlasting, without body, parts or passions, of infinite power, wisdom and goodness, the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, and power and eternity, the Father, the Son, and the Holy Ghost."

The foregoing is the teaching of many of the sects apart from the "Church of England." They nearly all agree upon the doctrine of Deity. The reason of this I believe is—that not one of them can frame anything more complicated and incomprehensible than this doctrine. It reads very well to the unthinking man who is satisfied with the explanation that God is a mysterious being; He certainly is, if this is to be taken as a description of Him. But, to seek to describe the "incomprehensible" is but to deepen the mystery.

We who "believe in the Bible when it is open as well as when it is shut," believe that man may know God. Indeed, we believe the Scripture when it says, "This is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17: 3.)

To believe in a God "without body, parts, or passions," is to disbelieve the Scriptures. For, that God has a body no sincere reader

of the Bible can deny. Exodus, the 33rd chapter, tells of a God who has a "body" with "parts," and "God is the same to-day, yesterday and forever." The 20th verse of the chapter aforesaid reads, "Thou canst not see my face, for there shall no man see me and live." Continuing to the 23rd verse it reads, "And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand, and thou shalt see my back parts: but my face shalt not be seen." Herein God speaks of His face, His hands and His back "parts." Do we not deny the Scripture if we say that "God is without body or parts?" We love the "truth" enough to believe that "God created man in *His own* image." (Genesis 1.) Has God the Father passions? Let the Bible—"God's Word"—speak for itself.

Exodus, 20th chapter, the 5th verse, reads, "I, the Lord thy God am a jealous God." Jealousy is a passion of note in the world even at this day. That "God is Love" no one will deny, or that the Divinest passion is—Love.

Let us compare, for a moment, the teachings of the "sects" concerning Deity, with the teaching of "The Church of Jesus Christ of Latter-day Saints," who declare to all "and sundry," that God the Father has again revealed Himself to His chosen prophet on the earth, and defy the divines of the world—or its savants—to disprove any of the principles which have been revealed from heaven in these the latter-days.

Man is the crowning work in creation! Why? Because he was "created in the image and likeness of God."

Know ye then that God has a celestial body, perfect and incapable of decay, and that the "Glory of God is Intelligence," which He displays in and through all His works. The teachings of the "Church of Jesus Christ of Latter-day Saints" are in every way compatible with reason—they are "Truth"—and "Truth is Reason."

Compare the foregoing with such doctrine as this which is given out as "very truth" by the sectarian teachers. "That God is a being who fills all space, and that Jesus is one in 'substance' with the Father." Now, if God's "Being" fills "all space"—that "Being" is bigger than a million worlds—and if Christ is "one in substance" with Him, how can He be "sitting at His right hand," as Stephen and their own "Apostles Creed" declares Him to be? If Jesus and God are one, why did Jesus pray to His "Father in heaven?" And, if "God is everywhere" why did Christ say "When ye pray say, Our Father, who art in Heaven?"

The Bible invariably points to a "God with body, parts, and passions," to a Savior who has a body of "flesh and bone," for did not the resurrected Christ say, "a spirit hath not flesh and bones as ye see me have?" And to a Holy Spirit or "Ghost"

which pervades and controls the workings of the whole universe—"God's word *is* Truth."

Dear reader—these questions are worthy of your most earnest consideration.

Gateshead-on-Tyne. AUBREY PARKER.

"PRESS ON, YE SAINTS."

"HAVING the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness." (Eph. 4:18, 19.)

If men be naturally dead though the all glorious light shine in their faces ever so clearly, they see not its splendor, nor feel its warmth. Offer them rich presents they receive them not, they have no eye to see them, no heart to desire them, no hand to grasp them.

So it is with those who are spiritually dead. Let the glorious truths contained in the "The Gospel of Christ" blaze out ever so clearly they cannot understand or comprehend them: because they are in darkness and are not in a state of mind to accept truth. No matter how clearly the rich pearls and truths of the gospel are explained many have no heart to receive them, no hand of faith to grasp them—so blind, stupid and senseless are they—though the rich treasures, graces and simple truths be conveyed in earthen vessels yet they cannot apprehend the necessity of obeying them. Judgments do not affright, mercies cannot allure, nor love persuade a great many people in the path of duty and right; they would rather remain blind and poor as pertaining to the things of God. In the meantime many of these very creatures live in the element of sin, they love it, plead for it, and commit it with greediness; yet with the gravest inconsistency, these very persons inflict persecution upon a God-fearing people.

Satan's watchword is, "Divide and devour." If he can separate God's children from the saving principles of salvation it pleases him. His mission is to lead mankind into bondage and withdraw the children of God from the true Shepherd.

Christ's watchword is, "Unite and Conquer." His great desire is that all mankind should know, love, and keep His commandments; thereby receiving the blessings in store for the righteous. To obey God's commandments is the path of duty, also the path of safety. Surely the true saints of God engage in frequent prayer. "O Lord revive thy work: in wrath remember mercy. Heal our breaches, forgive our animosities, and unite us in the bonds of love and affection, that our arms may be strong and the pleasure of the Lord may prosper in our hands."

God's work is a perfect work. Nothing can be added or detracted; it is everlasting in its duration and efficacy. Our faith and prayer should be, "Press on, ye saints of God." We must remember that the greatest darkness is generally a little before sunrise; also that man's extremity is God's opportunity to bring forth the true light out of darkness and faith out of unbelief. We, the Latter-day Saints, must put our trust in the God of Israel, then peace, courage and victory is ours.

"My spirit looks to God alone,
My rock and refuge is His throne:
In all my fears, in all my straits,
My soul on His salvation waits.

"Trust Him, ye saints, in all your ways,
Pour out your hearts before His face:
When helpers fail, and foes invade,
God is our all sufficient aid.

"For sov'reign power reigns not alone.
Grace is a partner of His throne;
Thy grace and justice, mighty Lord,
Shall well divide our last reward."

47 Waterloo Road, Blyth. LOUIS S. ALLEN.

WATER.

SWEET, beautiful water,—brewed in the running brook, the rippling fountain and the laughing rill—in the limpid cascade, as it joyfully leaps down the side of the mountain. Brewed in yonder mountain top, whose granite peak glitters like gold bathed in the morning sun—brewed in the sparkling dewdrop; sweet, beautiful water—brewed in the crested wave of the ocean deeps, driven by the storm, breathing its terrible anthem to the God of the sea—brewed in the fleecy foam and the whitened spray as it hangs like a speck over the distant cataract—brewed in the clouds of Heaven; sweet, beautiful water! As it sings in the rain shower and dances in the hailstorm—as it comes sweeping down in feathery flakes, clothing the earth in a spotless mantle of white. Distilled in the golden tissues that paint the western sky at the setting of the sun, and the silvery tissues that veil the midnight moon—sweet, health-giving, beautiful water! Distilled in the rainbow of promise, whose warp is the raindrops of Earth, and whose woof is the sunbeam of Heaven—sweet, beautiful water.—JOHN B. GOUGH.

EACH of us is bound to make the little circle in which he lives brighter and happier; each of us is bound to see that out of that small circle the widest good may flow; * * * that out of a single household may flow influences which shall stimulate the whole commonwealth and the whole civilized world.—STANLEY.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 18, 1911.

"THY BROTHER SHALL RISE AGAIN."

"JESUS saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." (John 11: 23-26.)

Most religions are based on the hope of a resurrection of some sort, albeit very few hold out a prospect sufficiently tangible to satisfy the ordinarily intelligent thinker. Since it is a subject quite outside the province of science, it is only spiritually comprehended. Real spirituality being at low ebb nowadays—spirituality such as the prophets of old possessed—efforts at clarification of this hope of a resurrection are very rare and uncertain. Teachers of religion, instead of venturing upon any sort of intellectual elucidation, get over the subject by appealing to the emotions. The idea seems to prevail, perhaps unconsciously, that anything not susceptible to scientific analysis, pertains to the emotions, rather than to the intellect; to the heart, rather than the head. Without wishing in any way to detract from the value of teachings that develop and keep alive the holier emotions, we still are of the opinion that more helpful and lasting results are obtained by mixing brains with heart. Surely anything worth striving for will grow in attractiveness in proportion as it becomes comprehensible. The friend worth while is the one whose character stands the test of close scrutiny; who is loved most by those who know him best. The Savior's philosophy was that those who *knew* God best were the most likely to do His will. "And this is life eternal, that they might *know* thee the only true God, and Jesus Christ, whom thou hast sent." (John 17: 3.) "The glory of God is intelligence." Since intelligence is an attribute of God, it is a quality that cannot be eliminated from the perfect enjoyment of "things that God hath prepared for them that love him." From this standpoint we wish to consider briefly the subject of the resurrection from the dead.

These two facts are apparent to every one: We are here on the earth, possessed of life and intelligence; and, in the natural course events, as all human history goes to prove, we shall die and our bodies shall be resolved to dust and the elements whence they

came. William Cullen Bryant, in his memorable poem, "Thanatopsis," depicts this latter condition graphically.

" * * * Yet a few days and thee
The all-beholding sun shall see no more
In all his course; nor yet in the cold ground,
Where thy pale form was laid, with many tears,
Nor in the embrace of ocean shall exist
Thy image. Earth, that nourished thee, shall claim
Thy growth, to be resolved to earth again,
And, lost each human trace, surrendering up
Thine individual being, shalt thou go
To mix forever with the elements,
To be a brother to the insensible rock
And to the sluggish clod, which the rude swain
Turns with his share, and treads upon.
The oak shall send his roots abroad and pierce thy mold."

The poet goes on to describe the earth with its rocks and rills, its mountains and valleys and woods, as a great tomb prepared and decorated to receive mankind. Then he continues:

"Take the wings of morning, traverse Barca's desert sands,
Or lose thyself in the continuous woods
Where rolls the Oregon, and hears no sound,
Save his own dashings—yet the dead are there:
And millions in those solitudes, since first
The flight of years began, have laid them down
In their last sleep; the dead reign there alone.
So shalt thou rest, and what if thou withdraw
In silence from the living, and no friend,
Take note of thy departure? All that breathe
Will share thy destiny. The gay will laugh
When thou art gone; the solemn brood of care
Plod on, and each one as before will chase
His favorite phantom; yet all these shall leave
Their mirth and their employments, and shall come
And make their bed with thee. As the long train
Of ages glide away, the sons of men,
The youth in life's green spring, and he who goes
In the full strength of years, matron, and maid,
And the sweet babe, and the grey-headed man,—
Shall one by one be gathered to thy side,
By those who in their turn shall follow them."

This seems a despondent portrayal of an inevitable event, but the inexorableness of the changes through which we are destined to pass have inspired awe in the human mind from the day our first parents were driven out from the immediate presence of God.

Some people claim that the doctrine of the resurrection from the dead had its origin in the aversion men have for the thought of annihilation and oblivion, but to a Latter-day Saint that idea is not tenable. The gospel of Christ, revealed anew in our day, was made known by means of revelation to all the ancient patriarchs, beginning with Adam. It makes clear that this life through which

we are now passing is merely an incident by comparison, in the economy of creation; a preparation, merely, for a grander and maturer life of endless duration. Even science has advanced far enough to proclaim unequivocally the eternity of matter and force, thus testifying in part to the eternity of all things.

Besides those special messengers whom we have recognized as prophets, men of exalted hearts and minds in our own time have felt the touch of inspiration; have felt and voiced sentiments upon which faith is fed. The poet, Longfellow, was "in tune with the Infinite" when he wrote these lines:

"Tell me not in mournful numbers,
'Life is but an empty dream!'
For the soul is dead that slumbers
And things are not what they seem.

"Life is real! Life is earnest!
And the grave is not its goal;
'Dust thou art, to dust returnest,'
Was not spoken of the soul.

"Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Finds us farther than to-day."

The soliloquy of Victor Hugo as he neared the end of his days on earth, has been given in these columns, but is deserving of a place in this treatise, showing as it does what visions open to the sight of those who prepare to step over the threshold.

"I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds.

"You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history.

"For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say like many others—'I have finished my day's work.' But I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens on dawn."

"Heaven lies about us in our infancy," but as we advance farther and farther into the full day, we become engrossed in the sordid affairs of the world.

"Earth fills her lap with pleasures of her own;
Yearnings she hath in her own natural kind,
And, even with something of a mother's mind,
And no unworthy aim,
The homely nurse doth all she can,
To make her foster-child, her inmate man,
Forget the glories he hath known,
And that imperial palace whence he came."

But when the noon of life is passed, and the sunset of evening approaches, we long for home once more; that heavenly home whence we came. To paraphrase Longfellow:

"We see the lights of the palace,
Gleam through the rain and mist,
And a feeling of longing comes o'er us
That our souls cannot resist."

Angel voices come softly from out the twilight, calling us from a world of strife and pain, to glorious rest and peace. We came away to school; we learned our lessons and finished our tasks, and now we hear the call of home!

These hopes of a life after death, of peace and joy after strife and sorrow, were not born in dread nor nursed in tradition. Unless we have become so hardened in sin that no part of the glory which came with us from God could abide, it has been with us from our birth. Besides this, an anxious Father has sent messengers (prophets) to blaze the way, and set up guide-posts (revelations) lest our early directions be forgotten. These guide-posts we now purpose to consult.

When our father Adam was banished from Eden, he was instructed to offer burnt sacrifices. He yielded obedience and taught his children to do likewise. "And after many days the angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. And the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. * * * And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, *and again in the flesh I shall see God.*" (P. of G. P. Moses 5: 6, 10.)

That was the real beginning of the doctrine among men, of the resurrection. And, it is pertinent to the subject to mention in passing, that much faith was required in those pre-Christian days in order to a *knowledge* of the truth concerning this great transition from mortality to immortality. It was given as a sort of

promissory obligation on the part of the Lord, fulfillable thousands of years after date. It was altogether out of the question, save to an infinitesimal number, of the ante-meridan population to subject these prophecies to the test prescribed by the Lord, namely: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: * * *" (Deut. 18: 22.)

(*To be continued.*)

MINUTES OF MANCHESTER CONFERENCE.

THE semi-annual conference was held in the Chorlton Town Hall, Manchester, May 15th, 1911. President Rudger Clawson of the European Mission, Elders S. Norman Lee, Hyrum B. Clawson and Sister Eva A. Hasler from Liverpool, Elders T. E. Wilding and Alvin Sessions from Birmingham, were present.

After the opening exercises President Rudger Clawson presented the general and local authorities of the Church who were sustained unanimously.

Elder Willlam E. Mitton was chosen as president of the Manchester conference to succeed President Charles W. Porter who had been honorably released to return home.

President Mitton welcomed the saints and friends to conference and hoped that the people present would be benefitted by coming out, and that a peaceable spirit would prevail.

Elder H. B. Clawson spoke of the Word of Wisdom and explained the benefits derived by obedience to the same.

Elder L. E. Williams was pleased to be at conference and spoke upon obedience, and baptism of the Holy Ghost.

Sister Ada Duxbury rendered a beautiful solo entitled, "The Light Beyond."

President Rudger Clawson commented upon the spirit manifested, and quoted from the hymn, "We thank Thee, O God, for a Prophet," showing how necessary it was to have a living Prophet to-day. Explained how the Church was built upon the foundation of Apostles and Prophets. Bore testimony to the pureness of the present Prophet's life. Exhorted the saints to upright living and pure and clean actions.

The afternoon service was well attended and after the usual opening exercises, Sacrament was administered by Elders W. C. Mills and A. F. Wilson.

President W. E. Mitton, then read a labor report for the last six months.

Elder S. Norman Lee commented upon the beautiful hall obtained for conference, and took up the subject "Resurrection of the Dead," pointing out the fallacy of belief held by some

Christians of the life hereafter, who contend that one's time will be constantly employed in singing songs and playing harps. Explained how error had crept in amongst the people of the world and how the workings of the resurrection were a mystery to a great many people and were catalogued as forbidden mysteries. A miracle is the operation of a law beyond our comprehension. The Latter-day Saints were in possession of facts concerning the resurrection. This life is part of the heavenly work. Bore a strong testimony to the truth of the restored gospel.

A duet entitled, "Dear to the Heart of the Shepherd" was rendered by Sister Ada Duxbury and Margaret A. Peart.

President Rudger Clawson explained the responsibility of preaching and spoke of the condemnation put upon false teachers by the Apostle Paul. Told how the missionaries of the Church were called, and the short notice given to leave home. Showed how the elders are prospered and blessed while performing missions. Advised the saints to pay heed to the counsel given by the elders and to take example from them. Explained the organization of the Church and clearly showed how perfect and complete it is. The blessings of the gospel are indispensable and absolutely essential. Took up the recent tirade made against us, and showed how impossible it is for us to continue our work with such perseverance if we were teaching error. A thorough and minute investigation is what we want. We have the truth, and therefore have nothing to fear. Bore testimony to the purity of the elders laboring in this mission, and said it was impossible for an elder who had fallen to remain long in the missionary field as a laborer.

The evening service was exceptionally well attended. Sister Eva A. Hasler of Salt Lake City, who is visiting in England, was introduced by President Clawson, and related the circumstance of her conversion some years ago in this country, telling of her experiences in Zion and the excellent treatment she received at the hands of the people of the Latter-day Saints' faith. Said that her prayers had been answered many times, telling of one special case where she had desired of the Lord to know how she stood in His sight. At a party directly afterwards where President Joseph F. Smith was present, she received a blessing at his hands, in which she was told that the Lord was well pleased with her. This came in answer to her earnest prayer. Bore an earnest and powerful testimony to the truth of the same.

Sister Lizzie Gleave sang "The Vesper Hymn."

Elder William Chapple rejoiced in the testimony of Sister E. A. Hasler and had learned a lesson by attending conference, and that was, "Do it now." Related the condition he was in at the time of his call for a mission, and how during the six months in which he was preparing, everything seemed to be against him, but afterwards turned in his favor. Spoke of blessings enjoyed by himself and his people at home during his absence in the mission field.

Told how the people of one's own family turn out, and speak evil against you falsely, by mentioning his experiences while obtaining genealogy.

A beautiful solo entitled, "Joseph, the Seer," was rendered by Elder S. Norman Lee.

President Rudger Clawson gave a forceful address upon the subject of marriage as taught by the Latter-day Saints. Spoke of the sacredness and holiness of the marriage covenant. The responsibility that rests upon parents for the correct training of their children was dwelt upon. Gave an excellent description of the methods adopted by the Church for the educating of the youth of Zion, and described the various benefits derived therefrom. Showed how necessary it is for the youth of both sexes to advance together. Gave some statistics on Church schools. Bore testimony to the truth of the statements made by the speakers in conference.

The congregational singing under the direction of Elder J. J. Allen, and the accompaniments of Brother Robert Peart and Sister Lizzie Gleave added much to the pleasure and interest of the services.

President William E. Mitton thanked the people for their attendance, and those who had rendered selections. The closing piece was sung by Elder J. J. Allen, entitled, "Face to Face." Benediction by Elder N. Ray Pixton.

Saturday afternoon, President Rudger Clawson, Elders Hyrum B. Clawson, T. E. Wilding, Alvin Sessions, President William E. Mitton and sixteen traveling elders met in priesthood meeting. Reports were given and instructions and counsel extended to the elders. Questions were asked and answered. A time of rejoicing was had by all.

THOMAS ANDERSON, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home May 13th, 1911, per s.s. *Cedric*: From Great Britain—William White, George W. Smith, Harold W. Langton, Arthur J. Munns, Charles Porter, Howard Chamberlain, Silas L. Rogers, Charles L. Johnson. The following named missionaries have also been honorably released and sailed for home same day per s.s. *Teutonic*: From Great Britain—H. R. Merrill, John A. Beck, Le Roy Duce. With the company were eighteen emigrants in charge of Elders H. R. Merrill, Le Roy Duce, John A. Beck.

Baptisms.—On Tuesday, May 9th, 1911, a baptismal service was performed in the sea at Southport, when three converts were bap-

tised by Elder George W. Smith. A large congregation of friends and saints witnessed the ceremony.

A baptismal service was held at "Deseret," High Road, South Tottenham (London conference), Sunday, May 14th, 1911, Elder J. H. Shepherd baptising one person.

Successful Socials.—On Monday evening, May 8th, 1911, the saints and friends of the Nuneaton branch (Birmingham conference), held a successful social at 10 Prince's Street, in honor of Elder David Hyden who has been honorably released to return home. A delightful program consisting of songs and recitations was rendered, and a delicious tea was enjoyed and a few simple games indulged in. Both saints and friends join in wishing him Godspeed on his home returning.

On Wednesday evening, May 3rd, 1911, the saints and friends of the Hanley branch (Birmingham conference) gave a very successful social in honor of Elder L. G. Corbridge, who has been honorably released to return home. A delightful program was rendered, refreshments were served, and then all joined in playing games. The saints and friends gave Elder Corbridge a beautiful gold signet ring as an evidence of appreciation.

A farewell social was tendered Elder George W. Smith at Southport on Thursday evening the 11th inst., which was well attended by saints and friends. The usual program was rendered, and Elder Smith was given a number of beautiful presents as tokens of love and esteem.

There was a social held at Cobden Hall, Peachy Street, Nottingham (Nottingham conference), on May 6th, 1911, under the auspices of the Sunday School. Tea was served, after which a nice program was rendered by members of the school. £1 5s. 6d. was realized, which will be used in aid of the school. Much credit is due the sisters who so generously furnished the food and who put forth diligent efforts to ensure an enjoyable time for the children.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXV.—THE RESURRECTION (Continued.)

Text: I am the resurrection and the life: he that believeth in me though he were dead yet shall he live.—Matt. 12: 40.

I. TWO GENERAL RESURRECTIONS ARE PROCLAIMED IN SCRIPTURE. (John 5: 29; Acts 24: 15).

1. The first resurrection, or resurrection of the just.
2. The final resurrection, or resurrection of the unjust.

II. THE FIRST RESURRECTION.

1. Inaugurated by the resurrection of Jesus Christ (See references in last lesson).
2. Resurrection immediately following that of Christ. (a) On the eastern continent (Matt. 27: 52, 53). (b) On the

western continent (B. of M., III. Nephi 23: 9-13; compare Helaman 14: 25.) (c) This inauguration of a general resurrection had been predicted (Isaiah 26: 19; Ezekiel 37: 11-14; Hosea 13: 14; John 2: 19-21; 5: 25; 11: 23-25; B. of M., Mosiah 15: 21-25; Alma 40: 16; and references already cited under "b"; see also P. of G. P., Moses 7: 55, 56).

3. This first resurrection has been in operation since the resurrection immediately following that of Christ. (a) Note that Peter and James, who are known to have lived after our Lord rose from the dead, came as resurrected beings to Joseph Smith in 1829 (Doc and Cov. 27: 12). (b) Also that Moroni, the last of the Nephite prophets, who died in the early part of the fifth century after Christ, appeared as a resurrected being in 1823 (P. of G. P., Writings of Joseph Smith 2: 27-50).

4. The first resurrection to be general at the time of Christ's second advent (1. Cor. 15: 20-23; read the entire chapter; I. Thess. 4: 14, 16, 17; Rev. 20: 6; observe that this refers to the beginning of the Millennium; B. of M., III. Nephi 28: 8; Doc. and Cov. 29: 10-13; 43: 18; 45: 44, 45).

5. And to continue during the Millennium (Doc. and Cov. 63: 49-51; 101: 30, 31.)

6. The heathen who have lived and died without law shall have part in the first resurrection (Doc. and Cov. 45: 54; see also Ezek. 36: 23, 24; 37: 28; 39: 7, 21, 23).

7. Blessed state of those who have part in the first resurrection (Rev. 20: 6.)

III. The Final Resurrection.

1. To follow the Millennium (Rev. 20: 5).
2. Characterized as the resurrection of the unjust (Doc. and Cov. 43: 17, 18, 45; Acts 24: 15; John 5: 28, 29).

IV. Resurrection of the Dead to be Universal.

(Many references already cited apply here; see the following: Rev. 20: 12, 13. Alma 11: 41-45; 12: 18, 9; III. Nephi 26: 4, 5; Mormon 9: 13; Doc. and Cov. 29: 26, 27.

General reference: "The Articles of Faith," Lecture XXI.

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